

Bubue Karang Enim and the Process of Islamization in the Malay Community of Muara Enim

Syahril Jamil¹, Muhammad Abdillah², Muhammad Sarip³, Fenti Febriani⁴, Rahma Atih⁵
Universitas Islam Negeri Raden Fatah, Palembang
muhammadabdillah@radenfatah.ac.id

Abstract

This research shows how the process of Islamization of the Palembang Malay community, especially in the Muara Enim area by examining the Bubue Karang Enim manuscript written by Sheikh Jalaluddin in 1342 Masehi. This research also looks at how the role of the ulama in the spread of Islam in the Muara Enim area which is part of the Palembang Malay community. This research uses a qualitative method with an analytical descriptive approach to the Bubue Karang Enim manuscript as well as through literature studies related to the spread of Islam in the Palembang Malay community. As for the results of this research, it can be seen how the da'wah carried out by Sheikh Jalaluddin, a scholar from Makkah al-Mukaramah, and Sheikh Ja'far Shadiq (Sunan Kudus) who was ordered by Raden Fatah Sultan of Demak, Sheikh Yusuf Ibrahim from Jambi, and Sheikh Ahmad Muhammad were students of Sheikh Jalaluddin, each scholar then had ten students and made ridges then spread the teachings of Islam in various regions such as Bengkulu, Lahata, Bangka, and other areas. This research also shows how the process of spreading Islam by the ulama to the people of Palembang from time to time.

Keyword: *Bubue Karang Enim, clerics, Palembang Malay*

Abstrak

Penelitian ini memperlihatkan bagaimana proses islamisasi masyarakat Melayu Palembang terkhusus di daerah Muara Enim dengan mengkaji naskah Bubue Karang Enim yang ditulis oleh Syeikh Jalaluddin pada tahun 1342 Masehi. penelitian ini juga melihat bagaimana peran para ulama dalam penyebaran Islam di wilayah Muara Enim yang menjadi bagian dari masyarakat Melayu Palembang. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif analitis terhadap naskah Bubue Karang Enim juga melalui studi pustaka terkait dengan penyebaran Islam pada masyarakat Melayu Palembang. adapun hasil dari penelitian ini dapat dilihat bagaimana dakwah yang dilakukan oleh Syeikh Jalaluddin seorang ulama dari Makkah al-Mukaramah, dan Syeikh Ja'far Shadiq (Sunan Kudus) yang diperintah oleh Raden Fatah Sultan Demak, Syeikh Yusuf Ibrahim dari Jambi, dan Syeikh Ahmad Muhammad merupakan murid dari Syeikh Jalaluddin, setiap ulama kemudian memiliki sepuluh murid dan membuat bubungan selanjutnya melakukan penyebaran ajaran agama Islam diberbagai wilayah seperti Bengkulu, Lahata, Bangka, dan daerah lainnya. Peneliti ini juga memperlihatkan bagaimana proses penyebaran agama Islam oleh para ulama pada masyarakat Palembang dari masa ke masa.

Kata Kunci: Bubue Karang Enim, Ulama, Melayu Palembang

Introduction

Islam as a religion was revealed as a guide for humans and a mercy for the universe. (Pane, 2023), This mission is especially important in spreading the teachings of Islam so that preaching the teachings of Islam becomes a universal mission for the realization of a cultured and civilized society (Huda, 2017). The value system of Islam as a way of life is evident from the results of the spread of Islam in various regions in Indonesia, even not infrequently the spread has its style and variant to distinguish Islam in Indonesia and the Middle East (Azra, 2002). The process of Islamization in Indonesia itself is known to have occurred since the 7th century Masehi and then became an identity in the early 16th century Masehi (Hasyim, 1981), In line with this, Hamka explained that Islam had entered the coast of Sumatra in the 7th century Masehi and developed in the 15th century marked by the presence of the Samudera Pasai kingdom in Aceh (Hamka, 2016). Therefore, a study is needed to see how the process of Islamization and the role of the ulama in the spread of Islam in Muara Enim.

Studies related to the spread of Islam so far tend to be seen from various aspects including the process of entry and development of Islam in Indonesia through various broadcasts ranging from Gujarat, China, Arabia, and Persia (Al-Attas, 2019). In 1984, a seminar on the entry and development of Islam in South Sumatra was held, which confirmed that Islam had been present since the 7th century Masehi (Gajahnata, 1986), However, there is no authentic evidence of the presence of Islam at that time. The process of Islamization at that time was identical to the Malay style due to the acculturation of religion and local culture (Iryani, 2018). The scholars who spread Islam are also part of the historical chain of the Islamization process in the Palembang region, it can be seen from the number of scholars who spread the teachings of the Prophet Muhammad SAW (T. Abdullah, 1986). Likewise, the study of the Islamization process is seen from historical records in the form of manuscripts written by previous scholars (Al-Khalidiy, 1930; Rochmiatun, 2019). This study tries to complement previous studies conducted by using manuscripts as an important source to see the process of spreading Islam by scholars in the Palembang Malay region, especially in Muara Enim.

Similarly, Islam spread to South Sumatra, especially the inland/Uluan areas. Islam in Muara Enim is one of the variations of Islamic culture that exists in Indonesia according to the dialectic between Islamic and Malay culture as well as Arabic and Palembang culture. This can be seen from the identity of South Sumatran Muslims with their Malay style in Malay religious texts and Islamic literature. (Zed, 2012). The process of Islamization that occurred since the entry of Islam into Palembang led to the spread of Islam to various inland areas. The penetration and development of Islam in Muara Enim Regency is an inseparable part of the process of introducing and spreading Islam in the Palembang region, South Sumatra in particular, and Indonesia in general. One of the efforts to understand the process of Islamization is by studying local history because in general, the local Muslim community knows that Islamization occurred and is recorded in many ancestral manuscripts and tombstones/graves of ulama or figures spreading Islam. The historical sources used in this article come from the Bebug Karang Enim Manuscript and many other literary sources, as well as the discovery of Islamic monuments in Muara Enim.

Studies on the process of Islamization in the Palembang region itself still have no corroborating evidence about it, it is not uncommon for the theory of the entry and development of Islam to give birth to various speculations and interpretations of historians. As stated by Djohan Hanafiah (1995) The process of the arrival of Islam cannot be separated from the moment of acculturation and assimilation of the Malay people of Palembang and migrants from

various countries such as China, Arabia, and India who came to trade through the Musi River route. (Andhifani & Nasoichah, 2021). Likewise, the process of spreading Islam was mostly done through waterways because it was a mode of transportation that was widely carried out at that time. The historical records found in the community are evidence that there has been a process of spreading the teachings of Islam in various areas of the Palembang Malay interior, the manuscripts are found in various scripts including ulu script (as well as ulu) and Jawi script (Malay Arabic) (Andhifani & Rahmadhona, 2021). The cult of heritage is one of the reasons why tracing these manuscripts is one of the obstacles in finding evidence of past history, not to mention that the spelling and understanding of ulu and jawi scripts have been abandoned by many people so that few people can still read and translate them.

This study aims to see how the process of Islamization in the Palembang Malay community, especially in Muara Enim District, South Sumatra Province based on the Bubue Karang Enim manuscript, so that later the role of the ulama in spreading the teachings of Islam in the Palembang Region. Therefore, there are at least three questions raised in this paper including (a) how is the process of spreading Islam in Bubue Karang Enim manuscript; (b) how is the role of ulama in spreading Islam in Bubue Karang Enim manuscript. These two questions are expected to be an attempt to comprehensively find out the ulama who spread da'wah in Muara Enim. Besides being a part of historical literature that can be proven, Bubue Karang Enim manuscript is an unbroken chain of the history of Islamic civilization in Palembang.

Research Methods

This research uses a qualitative method with a descriptive analysis approach, which is history obtained from the Bubue Karang Enim manuscript held by Mr. Firdaus as the descendant of Sheikh Jalaluddin (Puyang Enim), then the data is traced through a library study approach (library research) then coupled with observation of manuscripts with philological studies, interviews with Sheikh Jalaluddin's descendant and document collection related to the figures spreading Islam in the Bubue Karang Enim manuscript. In addition, the data in this research is obtained from other sources that support books, articles, and other sources. The next stage is the process of transliterating the manuscript in *ka ga nga* language into Indonesian so that it can be understood and studied in detail, the data is then analyzed using social construction theory to see how the process of spreading Islam in Muara Enim through the Bubue Karang Enim manuscript in this study.

This research is based on an argument that aims to collect information about the time of Islam's entry into Muara Enim, explain the identity of Islam in Muara Enim until the early 19th century, and add to the treasury of knowledge about the entry of Islam in Muara Enim. In this case, it is explained, based on historical theory, the penetration and development of Islam in South Sumatra, based on its appearance, number, area, and influence. The importance of looking at the history of the entry and development of Islam in Muara Enim is based on the opinion of the Dutch writer, Raymond William, who stated that the 15th and 16th centuries Masehi were known as the dark period in the history of Palembang (South Sumatra). This is because no records were found about the history of Palembang at that time. During this period, religious figures who entered the interior all had historical traces that were worth studying.

One of the important figures in the spread of Islam among the Palembang Malay community is the role of Sunan Kudus in the Palembang area, precisely in Muara Enim, as found in Bubue Karang Enim. South Sumatra is one of the places where scholars are proof

that Islam has spread to the rural area. Evidence of its spread can be proven from manuscripts written in the ka ga nga language relating to the history of Sunan Kudus's existence and the process of spreading Islam. Therefore, the importance of this article is to show the traces of South Sumatran scholars who preached in the rural areas. Thus, the discovery of this literature can be used as a form of cultural identification for the Malay people of Palembang, becoming a unique local variation of Islam that needs to be explained and preserved.

Results and Discussion

Islamization of Palembang Malay Society

Islam entered the Palembang region through various stages, where according to Taufik Abdullah's concept, there are three stages of the entry of Islam into Palembang, namely: 1) De komst (arrival) which was influenced by economic motives, 2) Receptie (acceptance) which was motivated by religious motives, and 3) Uitbreiding (development) which was motivated by political motives. The view that Islam entered the Palembang region in the early 7th Century Masehi is considered a process of Islamic infiltration. In the 7th century, Palembang was still the center of the powerful Sriwijaya Kingdom, where at that time Muslim traders settled in the port of Palembang (T. Abdullah, 1960)

Since the establishment of the Islamic kingdom in southern Sumatra, it only began to develop a few centuries later, around the end of the 15th century Masehi, Palembang was still Hindu. At the beginning of the 16th century Masehi there was a family of Palembang Kings who were Muslims, sources in that century provide quite detailed information about the role of the Palembang Kingdom which fostered two figures who later became developers of the Islamic kingdom. The two figures are Raden Fatah and Raden Husen (Nawiyanto, 2016). In the history of Palembang, it is mentioned that after the weak Sriwijaya Kingdom was defeated by Majapahit, the Palembang region was under Majapahit rule and the Majapahit Duke who ruled in Palembang was Ario Damar who was also known by the Palembang people as Ario Dillah. Ario Dillah raised and educated a son of the King of Majapahit who later became the first Islamic ruler in Java, namely Demak. With the establishment of the Demak Kingdom, Palembang became a protectorate of the Demak Kingdom (Wolters, 2017).

To some extent, the development of Islam in South Sumatra in the Sultanate Era cannot be separated from the role and influence of ulama in Islam and every Islamic society, ulama occupies a very important position in Islamic teachings. The position of ulama is placed as *waratsah al-anbiya'* (heirs of the prophets) which historically sociology has authority in the religious field. Therefore, the Sultanate of Palembang Darussalam as an Islamic Kingdom that regulates the life of its people based on Islam cannot be separated from the role of intellectuals or ulama (Adil, 2018). The existence of Islamic intellectuals who were more popularly called ulama in the Palembang Darussalam Sultanate was placed in a very important position. To become an ulama, according to Sayyid Abdullah, one must fulfill three conditions, namely studying, practicing, and teaching Islam to others to seek the pleasure of Allah (Nurmila, 2015).

It is not surprising that with these three conditions, the ulama are seen as a figure capable of guiding and advising all mankind, therefore they are considered the leaders of mankind and its leaders. The above opinion is in line with the thoughts of Muhammad Natsir who stated that Ulama is a place where people ask questions, a place to solve problems, a place to ask for advice or fatwa, and a place to put trust in (Kanumoyoso et al., 2018). The entry and development of Islam into the archipelago, especially in the city of Palembang, was carried out peacefully, unlike when Christianity came with a special Christian mission, namely

Protestantism and Catholicism. Not only that, the development of Islam was also influenced by the form of the Sriwijaya kingdom which at that time was cosmopolitan, even though Sriwijaya was a famous Buddhist scientific center in the archipelago. Azra argues, that as the capital of the Srivijaya Kingdom at that time, Palembang already had several indigenous Muslim residents from the royal community (Azra, 2002). This is a consequence of the interaction between locals and Muslim tourists from the Middle East that began with the advent of Islam.

The spread of Islam in Palembang through peaceful means took place based on several stages. The Islamization process was carried out in several ways, including through trade, marriage, and Sufism (Rochmiatun, 2017). As we know, almost all experts and observers of history agree that the stages of Islamization in Indonesia cannot be separated from economic activities, especially trade carried out at that time. The path of Islamization in Palembang is as follows. The first channel is through trade. Islamization here is very useful because according to Islam there is no distinction between traders and their religion and their obligation as Muslims to convey the teachings of their faith to others. In this description, Van Leur argues that local rulers who want to develop their trading activities must be willing to accept Islam. Therefore, local rulers will get more support from powerful Muslim merchants to gain economic resources (Sugiri, 1996). Instead, the rulers provided protection and trade connections to Muslim merchants. With their conversion to Islam, the local government could implement more separate and favorable conditions in international trade. Certainly, this channel has been used by Muslims living in Palembang to convert the local population to Islam. The important goals they wanted to achieve were business profits and advantages in the application of Islamic law.

The second channel is through marriage. It seems that before Islam gained a foothold in indigenous communities, Muslim traders had for several centuries inhabited several parts of Indonesia, especially the coastal areas. As we know, apart from working as traders, the Arabs living in Palembang also acted as scholars (Suprayitno, 2012). Relationships between these Muslim communities gradually become intense, intermarriage occurs and they adopt local lifestyles. The third channel is education. Education also has an important role for Islam in the archipelago. Following the demands of the times, it is necessary to have a place or institution that can accommodate their children in developing or deepening religious knowledge. These public institutions usually cover educational needs, including mosques, small mosques or *langgar*, or smaller communities, such as families (Waluyo & Asyari, 2015). The fourth channel was through Sufism. Through Sufism, Islamization in Palembang developed quite rapidly in the 18th century Masehi. This was proven by the development of the Sammaniyah Order in Palembang carried out by Shaykh Abdus-Shamad al Palimbani (1704-1789) (M. A. Abdullah, 2000). Many people studied with him, and his intellectual works were also circulated in the Palembang area and are still used today. When the Majapahit kingdom was quite dominant in the archipelago including the Palembang region, then as a leader in the region a person was appointed as the regent of Palembang, Ario Damar.

Bubue Karang Enim

The historical aspect of Muara Enim Regency as one of the oldest regions in Indonesia has very strong artifactual and archaeological references. This fact is proven by the discovery

of ancient manuscripts made of kahas bark, with the Surat Ulu (Ke Ge Nge) script. The manuscript is entitled *Bebue Karang Enim*, and consists of 2 (two) manuscripts. *Bebue 1* consists of 32 alternating sheets/folds with a total length of approximately 296.5 cm and a width of approximately 15 cm. *Bebue 2* consists of 6 alternating sheets/folds with a total length of approximately 54.5 cm and a width of approximately 7 cm (Firdaus, 2023).

The manuscript, written in Muara Enim Malay, mentions the names of several scholars who first spread Islam in Bumi Serasan Sekundang. The text also mentions that the area that was first established was called *Tamblang Patangpuluh Bubung* (Forty Bubung/Houses). This area was founded by 4 (four) scholars namely (1) Shaykh Jalaluddin, (2) Achmad Muhammad, (3) Yusuf Ibrahim, and (4) Ja'far Siddiq (Jalaluddin, 1342). These four scholars opened an area for the settlement of 40 of their students because the settlement area was then called *Tamblang Patangpuluh Bubung*. Syaikh Jalaluddin was agreed upon as the first haje (king or leader) of *Tamblang Patang Puluh Bubung*. The area of *Tamblang Patang Puluh Bubung* covers several sub-districts that are now incorporated in Muara Enim Regency and Lahat Regency (Jalaluddin, 1342).

The next areas established were *Tanjung Enim* (*Tanjungan Aik Hening*) and *Semende*. *Tanjung Enim* was founded by Syaikh Jalaluddin, and the power to rule it was given to his student named *Raden Palawa* or *Raden Muda Adiguna* (1378 AD). *Semende* was founded by the adopted son of Syaikh Jalaluddin, named Syaikh *Jalil Cakra Birawa* (*Puyang Kemping*) with *Rie Carang Sakti Jaka Adipati* and *Tukadi Aro* (*Raden Penata Paku Alam*) in 1447 Masehi (Jalaluddin, 1342).

Based on the chronological flow of the contents of the ancient manuscript, there can be 11 (eleven) clerical figures who were the founders and rulers of the first government in Muara Enim, namely:

- 1) Syaikh Jalaluddin
- 2) Achmad Muhammad
- 3) Yusuf Ibrahim
- 4) Ja'far Siddiq
- 5) Raden Palawa (Raden Muda Adiguna)
- 6) Shaykh Jalil Cakra Birawa (Puyang Kemping)
- 7) Rie Carang Sakti Jaka Adipati
- 8) Tukadi Aro (Raden Penata Paku Alam)
- 9) Jati Kusuma
- 10) Batara Angkasa
- 11) Manggala (from Tulang Bawang)

The manuscript of *bubue karang enim* consists of two parts, namely front view and rear view, where the front view of part one consists of 32 sheets with folds where each sheet of this manuscript has a length of approximately 29, 65 cm long and 15 cm wide while the second part of the *bubue karang enim* consists of manuscript sheets or folds in front and back conditions which have a length of 54.5 and a width of approximately 7 cm, as for now the manuscript is still stored in one of the descendants of Sheikh Jalul al-Din named Mr. Firdaus who currently resides in Muara Enim district. This *bubue karang enim* manuscript itself is written using the *ka ga nga* script in the *uluan* language (*fiber ulu*) with the Muara Enim Malay dialect more details related to the *bubue karang enim* manuscript can be seen in the following manuscripts :



The Bubue Karang Enim manuscript has become an important part of the history of the spread of Islam in the Muara Enim region of Palembang, South Sumatra. This manuscript explains that there was a scholar named Sheikh Jaluluddin who was a scholar from Makkah who proselytized in the Malay country in 1342, while according to Nur Sa'id, Sunan Kudus's real name was Sayyid Ja'far Shadiq bin Sayyid Usman Haji bin Raja Pandita bin Ibrahim as-Samarqandi from here his lineage reached Sayyidina Ali Karrama Allah Wajha the husband of Fatimah bint Rasulullah Saw.

Regarding the genealogy, it can be traced from the famous lineage of Sheikh Muhammad Azhari al-Falimbani - the Panembahan of Palembang, son of Sunan Kudus, to the Lord of the Muslims. The Greatest of all 'alams, is the Great Prophet Muhammad S.A.W. as copied in two versions, A and B, for comparison only, starting from the Prophet Muhammad to Imam Muhammad Shohib al-Marbath bin Imam Ali Khola Qosam. Version A is as follows:

“Ja'far bin Ahmad, bin Ibrahim, bin Husin, bin Ahmad, bin Abd Allah, bin Abd al-Malik, bin Muhammad, bin Ali bin Husien bin Fatimah, binti Muhammad SAW, bin Abd Allah, bin Abd al-Muthalib bin Hasyim, bin Abd al-Manaf bin Qushai”.

Version B is copied as arranged below:

“Ja'far al-Shadiq bin Utsman, bin Abd al-Rahman, bin Ibrahim, bin Husien, bin Ahmad, bin Abd Allah, bin Abd al-Malik, bin Alwi, bin Muhammad bin Ali, bin Alwi bin Muhammad bin Alwi bin Abd Allah, bin Ahmad bin Isa, bin Muhammad Aridi, bin Ja'far bin Baqir, bin Ali bin Husien bin Fatimah binti Muhammad SAW”

In this explanation there are several different copies, presumably due to mistakes in copying the full name, placing the order of the names, and discussing the original text which is difficult to read. The genealogy of column C is only a point of reference (Qodir, 1996). From this information, it can be seen that Sheikh Muhammad Azhari al-Falimbani is the 29th descendant of the Prophet Muhammad according to version A, and the 27th, according to version B. Thus, he has full trust in the Prophet Muhammad. Thus, he received full trust in carrying out the prophetic mission, both in terms of scientific, and physical aspects. similar to the hadith of the Prophet SAW which is quite popular among Muslims, that Ulama are those who are descended from the Prophets (al-ulama waratsat al-anbiya) (Al-Falimbani, 1910).

Bubue Karang Enim: Ulama who spread the teachings of Islam

In Bebug Karang Enim, there is information that Sheikh Ja'far Shadiq was ordered by Raden Fatah Sultan of Demak to preach with Sheikh Jalaluddin to the north of Palembang, precisely in Muara Enim. Besides Sheikh Ja'far Shadiq, Sheikh Jalaluddin was also accompanied by two scholars, namely Sheikh Ahmad Muhammad and Sheikh Yusuf Ibrahim. Each of them sought ten students, namely Sheikh Jalaluddin had ten students, Sheikh Yusuf Ibrahim had ten students, Sheikh Ahmad Muhammad had ten students and Sheikh Ja'far Shadiq had ten students (Jalaluddin, 1342). They made forty lodgings intended for forty students/seniors as a place of religious learning, as written in the text as follows:

“Cerite dikate, Syaikh Jalaluddin juge Yusuf Ibrahim ade pule Achmad Muhammad ade sama ngumbare Lemah Pari negahe Demak. Mehike ade besue haje kuase negahe Selam mehintah bijaksane tekate pule sakti tiade tekire, nama disebut Raden Al-Fattah. Cerite becerite Raden Al-Fattah ade gumbire ade diserah senjate pusake, sutik kehish Terawang Jagad disebut nama dan kehumungan kecik sakti. Kedue bande pusake ade digune, kebile saje negahe ade huru-hara, juge dapat digune haje ngumbare jagat. Raden Al-Fattah haje kuase negahe Selam ade mehintah seuhang muhid sakti juge setie tekate pekase tiade tekire, Ja'far Siddiq disebut nama. ia diperintah Haje Raden Al-Fattah tuhut ngumbare ade besame Syaikh Jalaluddin, juge die besame Achmad Muhammad, ade pule Yusuf Ibrahim juge Ja'far Siddiq tehus ngumbare. Mehike tehus ngumbare ade dikate tuhun gunung Bungkok tehus ade singgah pule Bukit Sulap. Ade pule tanah Besemah tehus tuhun Aik Lematang tibe Muahe Hening. Mehike ade sekate cakau lemah ilok. Muahe Hening tanah ilok ade dimilik, putusan kate same bejanji, janji bejanji setuju kate ajaran igame Selam pokok utame ade dikumbang. Mule dikate Syaikh Jalaluddin, Yusuf Ibrahim, Ja'far Siddiq juge Achmad Muhammad, mehike ade muhid ade patang puluh uhang. Mehike ade pule ade bemilik Patang Puluh Bubung, seuhang bemilik sutik digawi same-besame, itu dikate Patang Buluh Bubung itu tumpukan dusun bagal Muahe Hening. Patang Puluh muhid ade sekate juge Yusuf Ibrahim, Achmad Muhammad juge Ja'far Siddiq ade same bekate same bejanji, Syaikh Jalaluddin diambik jadi haje kuase Muahe Hening negahe”.

The Bubue Karang Enim manuscript is one of the manuscripts that describes how the spread of Islam occurred in Muara Enim society, this can be seen from the process carried out by scholars by preaching from one area to another to spread the teachings of Islam either alone or in groups. The process of Islamization can then be seen from a historical approach that mentions how the process of spreading Islam occurred in Muara Enim. About the existence of several Muslims during the Sriwijaya Kingdom, Azra mentioned that Palembang as the capital of the Sriwijaya Kingdom at that time there were already several Muslim natives among the royal population (Azra, 2002). This is a consequence of the interaction between the people of Sriwijaya and the Muslims in the Middle East, which has been going on since the birth of Islam.

Although Sriwijaya was the leading center of Buddhist scholarship in the archipelago, it was a cosmopolitan kingdom. The Muslim population was respected as citizens of the kingdom and some of them played a role not only in trade but also in the diplomatic and political relations of the kingdom. Several Muslims were sent by the Srivijaya government as royal ambassadors both to China and to Arabia (Sholeh, 2018).

This historical evidence refutes the opinion of T.W. Arnold, who argues that Islam entered Palembang around 1440 century Masehi brought by Raden Rahmad. As is well known, in the XV century Palembang was included in Majapahit's territory, and as a conquered area Majapahit placed its representative in Palembang, Ario Damar (son of Prabu Brawijaya Sri Kertawijaya). When Ario Damar was in power, Raden Rahmad later known as Sunan Ampel stopped by for two months in Palembang and succeeded in inviting Ario Damar to convert to Islam even though secretly, in other words, he did not want to be open with his Islam (Arnold, 1913).

This was possible because he was concerned about the control of Majapahit, which was still Hindu. After converting to Islam his name changed to Ario Dillah or Ario Abdillah. At certain times Ario Dillah went to the King of Majapahit, and he always stopped by Raden Rahmad's (Sunan Ampel) place to increase his knowledge of Islam. After returning to Palembang, he kept in touch with Arab scholars who traded in Palembang. The existence of an Islamic community during the time of Ario Dillah or Ario Damar can be proven by the existence of a figure named Raden Fatah (Putri, 2021). In addition, it is known that Palembang has an important position as the birthplace of Raden Fatah, the first Islamic King of Demak. In Javanese folklore, Raden Fatah was the son of Prabu Brawijaya of Majapahit from a Muslim Chinese woman, who when pregnant was handed over to the Duke of Palembang Ario Damar. After the child was born, he was raised in Palembang and educated in Islam with Raden Kusen (Ario Damar's biological son). After Raden Fatah (named 'Pangeran Jimbun' during his childhood) was approximately 20 years old, he was sent by Ario Damar together with Raden Kusen to Java to deepen his knowledge of Islam with Sunan Ampel. Thus Palembang as a place that contributed greatly to Raden Fatah, of course in the Palembang area at that time there had been ulama or Islamic community groups who had helped shape or provide Islamic teaching to Raden Fatah (Susilo & Wulansari, 2019).

In the 15th century AD, four scholars were Sheikh Jalaluddin (Puyang Karang Enim), Sheikh Ja'far Shadiq, Sheikh Ahmad Muhammad, and Sheikh Yusuf Ibrahim. Sheikh Jalaluddin was trusted as the leader. They made four lodgings according to the number of students, namely forty people (Marga Temblang nur Patang Puluh Bubungan) because the number of Santri is 40 people (because the Friday prayers must be 40 people). Information about Sheikh Jalaluddin and the forerunner of the boarding school in Muara Enim is well documented in the Tanjung Raman manuscript. The manuscript is written in ulu script and the instrument is made of bark. The Tanjung Raman manuscript was transliterated in 1972 at the local government's initiative. Written in the manuscript as follows:

"Maka sepakatlal mehieke jalan bersama menuju ayik lematang. Tibalal meheke di muahe hening diputus kate menetap di muahe hening ayik lematang guna menyebarkan Agama Islam. Dikumpul huning diberi ilmu seuhang mendapat sepuluh muhid. syekh Jalaluddin sepuluh muhid, syekh Ahmad Muhammad sepuluh muhid, syekh Yusuf Ibrahim sepuluh Muhid, syekh Ja'far shadiq sepuluh muhid. Itulah asal mula uhang muara hening tekate patang puluh bubungan temblang .sepakat dikate mehike menunjuk Syekh Jalaluddin menjadi haje patang puluh bubungan di muahe hening temblang" (Jalaluddin, 1342).

The four scholars agreed to spread Islam in Muara Enim, they looked for students, so forty students were gathered, Sheikh Jalaluddin got ten students, Sheikh Ahmad Muhammad got ten students, Sheikh Yusuf Ibrahim got ten students, also Sheikh Ja'far Shadiq got ten students. They made lodgings according to the number of students, namely forty lodgings called "Patangpuluh bubungan Tembelang" they agreed to appoint Sheikh Jalaluddin as the leader. Sheikh Jalaluddin

came to the archipelago in 1423 Masehi the people of Muara Enim called him "Puyang karang Enim". His tomb is located between Karang Raja Village and Pasar 1 Muara Enim Village, Muara Enim District, South Sumatra. For the descendants of Sheikh Jalaluddin currently still in Kemayoran Village, namely the Family of Mr. Alm. Zulkifli (Firdaus. ZN) and Mr. Ustd. Herwan Kahlawi. For the relics of Sheikh Jalaluddin that are still stored in Mr. Firdaus's house at this time, namely, Ka GA Nga Aksara/Muara Enim Ke Ge Nge Language (Bubue Karang Enim) and Kujur (Spear).

The history of the spread of Islam on the island of Java has historical roots that until now have not been completed to understand the authenticity of its appearance. This reality is due to the lack of primary sources, making all historical phenomena that lasted for centuries. Furthermore, Mas'udi mentioned one of the figures, Sunan Kudus, who was quite difficult to record a track record, especially the genealogy, because there were many versions, including Agus Sunyoto Sunan Kudus was the son of Sunan Undung. Sunan Undung himself was the son of the Egyptian sultan's brother, the younger brother of Rara Dampul. Meanwhile, according to Nur Sa'id, Sunan Kudus's real name is Sayyid Ja'far Shadiq bin Sayyid Usman Haji bin Raja Pandita bin Ibrahim as-Samarqandi from here his lineage reaches Sayyidina Ali Karrama Allah Wajha the husband of Fatimah bint Rasulullah SAW. (Sunyoto, 2017).

In Bebie Karang Enim, there is information that Sheikh Ja'far Shadiq was ordered by Raden Fatah Sultan of Demak to preach with Sheikh Jalaluddin to the north of Palembang, precisely in Muara Enim. Besides Sheikh Ja'far Shadiq, Sheikh Jalaluddin was also accompanied by two scholars, namely Sheikh Ahmad Muhammad and Sheikh Yusuf Ibrahim. Each of them sought ten disciples, namely Sheikh Jalaluddin had ten disciples, Sheikh Yusuf Ibrahim had ten disciples, Sheikh Ahmad Muhammad had ten disciples and Sheikh Ja'far Shadiq had ten disciples. They made forty lodgings intended for forty students or *santri* as a place of religious learning. Based on the manuscript news from Uluan Palembang, Ja'far Shadiq is most likely Sunan Kudus. The transmission of Sunan Kudus's knowledge did not only occur in Java. The ten students he educated in Muara Enim are evidence of Sunan Kudus's track record as a traveling scholar. In addition, it is not surprising that most of Palembang's great scholars are descendants of Sunan Kudus such as Kiai Pedatuan, Kiai Zen Syukri, and so on.

Conclusion

The process of Islamization cannot be separated from the role of scholars who spread Islam by preaching from one region to another. As far as the researcher observes, there are still very many scholars who spread Islamic propagation that have not been studied and researched so most of the names of these scholars are only known by the local community. This certainly causes a lack of accurate and detailed information on the history of the scholars who spread Islam. Likewise, the scholars who spread Islam to the Palembang Malay community. One source of information on this matter comes from the Bubue Karang Enim manuscript. The manuscript is currently held by Mr. Firdaus a descendant of Sheikh Jalaluddin, in which there is a history of the entry and spread of Islamic preaching in various regions in the Palembang Malay region. The process of Islamization of the Palembang Malay community has been visible since the 14th century Masehi, although there is some information that states that the spread of Islam in Sumatra has occurred since the 7th century Masehi, in the process has not shown authentic evidence of the existence of Muslim communities at that time, so the process of Islamization in the Palembang Malay community occurred from several periods.

Furthermore, Bubue Karang Enim says that there came a scholar named Sheikh Jalaluddin along with 3 other scholars of the manuscript, namely Ja'far Shadiq, this name is often equated with Sunan Kudus as a preacher who was sent by the Demak kingdom to

accompany Sheikh Jalaluddin to preach in the Sumatra region. also participated with them Sheikh Ahmad Muhammad and Sheikh Yusuf Ibrahim, at that time each of them had 10 students and built 40 bubung or huts as a place to shelter and study religion. Likewise with other scholars as the successors of the Islamization process in the Bubue Karang Enim manuscript. This research also displays how the process of spreading Islam by the scholars to the Palembang people from time to time as far as the researcher's ability to search and collect data, and correlated with the Bubue Karang Enim manuscript as primary data in this research in the spread of Islam to the Palembang Malay community. In the end, this research looks at how the impact of the development of the Islamization process in the Palembang region by the Ulama starting from the da'wah side and historical heritage.

REFERENCES

- Abdullah, M. A. (2000). *Dinamic {Islam} {Cultural}: {Mapping} {of} {Discourse} {Keislaman} {Contemporary}*. Mizan.
- Abdullah, T. (1960). *History of Indonesian Muslim*. CV. Raja Wali.
- Abdullah, T. (1986). *Some Aspects of the Development of Islam in South Sumatra The entry and development of Islam in South Sumatra*. UI Press.
- Adil, M. (2018). *Malay Jurisprudence of the Archipelago during the Palembang Darussalam Sultanate*. *AHKAM: Jurnal Ilmu Syariah; Vol. 18, No. 2, Juli 2018DO - 10.15408/Ajis.V18i2.9649* . <http://journal.uinjkt.ac.id/index.php/ahkam/article/view/9649>
- Al-Attas, S. M. N. (2019). *Islam in Malay History and Culture*. 74(6), 415–420. <https://doi.org/10.1134/s0044450219060094>
- Al-Falimbani, S. M. A. (1910). *Manaqib Sheikh Muhammad al-Saman al-Madani*. al-Miriyyah.
- Al-Khalidiy, A.-H. A. (1930). *Translation Manuscript of Kitab Qasasul Anbiya' Owned by Kiai Haji Hasan bin Haji Ahmad Tanjung Gelam*. Mathba'ah Mushtofa al-Bab al-Halabiy wa Auladuh.
- Andhifani, W. R., & Nasoichah, C. (2021). *Ancient Manuscript "Kaghas I Suku Semidang": A Study of Source Criticism*. AMERTA. <https://doi.org/10.24832/amt.v39i1.65-80>
- Andhifani, W. R., & Rahmadhona, N. (2021). *Ulu Puyang Bang Mangu' Manuscript: A Territorial Boundary*. *Jurnal Penelitian Arkeologi Papua Dan Papua Barat*. <https://doi.org/10.24832/papua.v13i1.298>
- Arnold, T. W. (1913). *The Preaching of Islam*. Constable & Company Ltd.
- Azra, A. (2002). *Islam Nusantara: Global and local networks*. Mizan Pustaka.
- Firdaus. (2023). *Bubue manuscript Karang Enim*.
- Gajahnata, S. S. dan K. H. O. (1986). *The Entry and Development of Islam in South Sumatra*. UI Press.
- Hamka. (2016). *History of Muslims from Pre Prophethood to Islam in the Archipelago*. Gema

Insani.

Hanafiah, D. (1995). *Malay Java Cultural Image of Palembang History*. PT Raja Grafindo Persada.

Hasyim, A. (1981). *History of the Entry and Development of Islam in Indonesia*. al-Ma'arif.

Huda, K. (2017). *Malay Islam in the Vortex of History A Cultural Transformation of the Malay Archipelago. TOLERANSI: Media Ilmiah Komunikasi Umat Beragama*.

Iryani, E. (2018). *Acculturation of Religion to Indonesian Culture*. Jurnal Ilmiah Universitas Batanghari Jambi, 18(2), 389. <https://doi.org/10.33087/jiubj.v18i2.483>

Jalaluddin, S. (1342). *Bubue Karang Enim*.

Kanumoyoso, B., Roosa, J., Erwantoro, H., Boelaars, H. J. W. M., Natsir, M., Ekajati, E. S., Elkarimah, M. F., Noorbani, M. A., Soraya, D. A., Florence, F., Bamualim, C. S., Imadudin, I., Saidi, R., Bekasi, P. D. K., Soekotjo, S. H., Ricklefs, M. C., Tjandrasasmita, U., Lubis, N. H., Rohmah, I., ... Irsyam, T. W. M. (2018). *Interfaith Tolerance in Kampung Sawah Bekasi in the View of Sociology of Religion. Patanjala*.

Nawiyanto, N. (2016). *The Sultanate of Palembang Darussalam: Its History and Cultural Heritage (First)*. Jember University Press.

Nurmila, N. (2015). *Religious Understanding and the Formation of Patriarchal Culture*. Jurnal Budaya Indonesia.

Pane, I. (2023). *Islamic Civilization in Indonesia. Journal of Education and Culture*. <https://doi.org/10.58707/jec.v3i1.369>

Putri, Z. (2021). *History of the Demak Sultanate: From Raden Fatah to Arya Penangsang. Tamaddun Journal: Journal of Islamic History and Culture. Jurnal Tamaddun : Jurnal Sejarah Dan Kebudayaan Islam*. <https://doi.org/10.24235/tamaddun.v9i1.8082>

Rochmiatun, E. (2017). *Evidence of the Islamization Process in the Palembang Sultanate. TAMADDUN, Vol 17 No 1 (2017): Tamaddun: Jurnal Kebudayaan dan Sastra Islam, 1–17*. <http://jurnal.radenfatah.ac.id/index.php/tamaddun/article/view/2516>

Rochmiatun, E. (2019). *Gelumpai Manuscript in Uluan Palembang: Between Islamic and Hindu-Buddhist Teachings. Manuskripta*. <https://doi.org/10.33656/manuskripta.v9i1.129>

Sholeh, K. (2018). *The Entry of Islam in Palembang during the Sriwijaya Kingdom VII Century Masehi*. Prosiding Seminar Nasional Program Pascasarjana Universitas Pgrri Palembang, 5, 207–208.

Sugiri, A. (1996). *The Process of Islamization and the Political Setting of Umar Islam in Indonesia*. Al-Qalam.

Sunyoto, A. (2017). *Atlas of Walisongo*. In *Pustaka IIMaN*.

Suprayitno, S. (2012). *Islamization in North Sumatra: A Study of Tombstones in the Cities of Rantang and Barus. MIQOT: Jurnal Ilmu-Ilmu Keislaman*. <https://doi.org/10.30821/miqot.v36i1.113>

Susilo, A., & Wulansari, R. (2019). *The Role of Raden Fatah in the Islamization of the Demak Sultanate Year 1478–1518*. *TAMADDUN: Jurnal Kebudayaan Dan Sastra Islam*.
<https://doi.org/10.19109/tamaddun.v19i1.3401>

Waluyo, H., & Asyari, M. H. (2015). *The Role of Kyai Haji Muhammad Amin Azhari in The Spread of Islam in Palembang*. *Kontekstualita*.

Wolters, O. W. (2017). *The Rise and Glory of Sriwijaya in the Third-VII Centuries*. Komunitas Bambu.

Zed, M. (2012). *Malay Local Culture and Universal Civilizational Change*. Badan kajian dan Penerbitan ICMI Orwil Sumsel.